SECOND

UNITED PRESBYTERIAN CHURCH

OF PHILADELPHIA.

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MEMORIAL DISCOURSE:

1830—1840—1880.

—BY—

REV. J. B. DALES, D. D.,

PASTOR OF

SECOND UNITED PRESBYTERIAN CHURCH,

PHILADELPHIA.

Delivered January 2d, 1881.

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1881.

Philadelphia, January 8, 1881.

Rev. J. B. Dales, D. D.

Dear Sir: The committee appointed by the annual congregational meeting on January 3, to take steps to properly celebrate the fiftieth anniversary of our church and the fortieth anniversary of your pastorate, would respectfully ask of you the manuscript of the memorial sermon preached by you on Sabbath morning last, with a view to its publication.

James Moore,
Wm. Arrott,
Jos. D. McKee,
Jas. D. Ferguson,
Jas. P. Murphy,
Committee.

Philadelphia, January 10, 1881.

Messrs. Moore, Arrott, McKee, and others.

Gents: I very cheerfully send herewith the manuscript of the discourse delivered by me on January 2, as you have requested it for publication, and I have taken the liberty of adding some items of interest to our congregation and the occasion.

With sincere regard, I am yours,

J. B. Dales.

A MEMORIAL DISCOURSE.

Deut. viii. 2.—"THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD THY GOD LED THEE THESE FORTY YEARS."

Scarcely anything ever seems to be a more marked characteristic and duty alike of all true religion, than that of keeping in memory and from time to time manifesting proper gratitude at the dealings of God with his people in the ways of his providence and grace. So, doubtless, thought the man after God's own heart, when in some of his sweetest and most exalting strains he cried, in the 77th Psalm, "I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings." So, more than a thousand years later evidently thought David's infinitely greater Son, when he instituted that holy ordinance of the Lord's Supper, which shall stand to the end of the world the great memorial ordinance of the Church of God, and said, "This do in remembrance of me." And so must the great Law Giver of Israel have understood and felt when under the immediate direction of God, and in the presence of the more than two millions of the

children of Israel as they had been brought up from small beginnings and watched over and wonderfully helped of God, until they had now become a great people, and were about to go in and take possession of the long promised land, he then said to every one of them: "Thou shalt remember all the way which the Lord thy God led thee these forty years," showing thus, by example and commandment alike, that gratitude or a grateful remembering and making mention of the Lord's doings in the past, is ever a great standing duty of the Church and the children of God.

And never, in our own case, at least,has there been a year of more marked and, in many respects, more interesting and important anniversary events than the year 1880,—a year in which the 13th of January was the fortieth anniversary of the call addressed to your pastor; the 4th of June was the fortieth anniversary of his solemn ordination to the ministry, and installation by the Presbytery in this pastoral charge; the 27th of September was the fiftieth anniversary of the adoption of a charter for an incorporation of the congregation; the 4th of October was the fiftieth anniversary of the organization of the church by the reception of members and the election of Ruling Elders; and the 13th of December was the fortieth anniversary of the entering of the congregation at length into that dear old church edifice on Thirteenth street above Market, where, in the course of the fifteen years that followed, it may be believed many were made, by the grace of God, to have their spiritual birth, while of it many were often led to say, in the fullness of their holy joy: "This is none other but the House of God, and this is the gate of Heaven."

Such are some of the marked anniversary days that have signalized the old year that has just closed, and that calling for a grateful remembering of the leading hand of a covenant God, during the long years that have passed, make it appropriate for me to invite attention this morning to some of the little less than wonderful things that have marked these many years in the history of this church and of your pastor's settlement in this charge. The presenting of this in a connected story would be far too long for this service. It is proposed rather to take up the more prominent things that have characterized the whole.

I.—THE HISTORY

of the congregation and the pastorate. In the month of May, 1822, a union was nominally consummated in this city between the Presbyterian Church of the United States and the Associate Reformed Church. By this act, all the congregations of the latter body in this city were merged in the former, and being thus without ministers and congregations, the denomination here was practically blotted out. Generally, however, elsewhere that act was not sanctioned or in any way accepted. The Associate Reformed Church still lived, and as persons who had been reared in it, and who loved it as being in its principles and usages the church of their fathers, and in their estimation, in accordance with the word and the will of God, came to this city and in steadily increasing numbers fixed here their homes, they desired a church of this denomination. They found churches of various other denominations around them, but they felt the want of the church of their love. Prominent in this feeling and first in the movement that followed for a new church was a Mrs. Margaret McLandburgh and Mr. Jas. P. Ramsey,

her son-in-law, who had removed to this city from Chilicothe, Ohio. Largely at their instigation and that of a few others, among whom were several young men who had come to the city as clerks and employees in various kinds of business, steps were taken in 1828 for founding a church of the faith and worship they so fondly wished. That movement began and was carried out in fervent prayer; one of the petitions often being, as one of the actors in it long after related, that if this movement was not of God, and would not be for his glory, he would not allow it to succeed.

It should be stated that as almost all who were interested originally in this effort were from the West, they first looked to that quarter for preaching and counsel, and they did not look in vain. The late Drs. Joseph Kerr and John Riddell, of Pittsburg and its vicinity, gave them encouraging correspondence; Rev. Dr. Claybaugh, of Chilicothe, Ohio, from whose congregation Mrs. McLandburgh came, and the Rev. Dr. Alexander Sharp, of Big Spring, the early church of William McKee, and perhaps others of the company, visited them, and greatly edified them by their preaching. The late Rev. Henry Connelly, then but recently entered into the ministry, was with them some time during the summer of 1830, and by his hopeful and indomitable spirit did much to prepare the way for a permanent organization. But while the first movement was thus under the auspices of the Associate Reformed Synod of the West, yet being more directly in the East, the congregation was transferred to the Associate Reformed Presbytery of New York. The Rev. Dr. McJimsey was appointed to visit it and take steps for formally organizing a church as soon as it might be found proper.

About two years passed in these movements. At length it was felt the time had come to act, and at seven and a half o'clock, Monday evening, September 27, 1830, a little band of persons who were thus anxious for an Associate Reformed Church, met in the Classical Institute, in this city. Jas. P. Ramsey was called to the chair, and Wm. McKee was appointed clerk. After much deliberation, a charter which had been prepared by Mr. Connelly, who was then supplying the place, was proposed for a legal incorporation. One week later, Monday evening, October 4, 1830, the congregation met again, when the Rev. Dr. John McJimsey was present. At that meeting the charter was adopted, trustees were elected, and Dr. McJimsey proceeded according to appointment to organize the church. Five persons were received into membership, viz: Jas. P. Ramsey, Robert Dunlap, Agnes Dunlap, his wife, Mary Dunlap, and Margaret Dunlap. Messrs. Ramsey and Dunlap were chosen Elders. The former was ordained and installed in the charge; the latter, having been an Elder in the Associate Reformed Church at Pittsburg, was installed. Thus the infant church was formally started on its course, under the name of the Associate Reformed Church of Philadelphia.

Time passed on again, and on Wednesday evening, July 2, 1834, Mr. John Forsyth, who had been invited as early as the previous autumn to supply the vacancy, and been called in the meantime to be the pastor, was ordained to the ministry and installed in the church, Rev. Dr. McCarrell, of Newburgh, N. Y., preaching from 2 Cor. v. 11, and the Rev. James Lillie, at that time pastor of the Franklin Street Associate Reformed Church, N. Y., delivering the charges to the pastor and the congregation.

Both of these excellent ministers of Christ entered years ago into their rest.

Under this its first shepherd, the congregation was much encouraged, and projected and did much good work. But it was doomed to an early trial. In an enfeebled state of health, Mr. Forsyth was compelled in a little over two years to demit the charge, and preaching his farewell sermon on the third Sabbath of December, 1836, the church became vacant again, and was made to pass through various trials and difficulties until January 13, 1840, when your present pastor, who was then a student in the last year of his course at the Theological Seminary, was called, and on Thursday evening, the 4th of the next June, was ordained and installed in the charge, the Rev. Dr. Forsyth, his predecessor, preaching the sermon from Phillipians iv. 1 ; Rev. Dr. McCarrell delivering the charge to the pastor, and the Rev. David L. Proudfit to the people.

It was an occasion of very deep interest. Many friends cheered both the church and its young pastor with their presence, and an affecting and fruitful God-speed was devoutly given to minister and people as they entered together upon the duties and responsibilities of their new relation. A week from the following Sabbath the first communion season with the new pastor was enjoyed. Five persons were admitted, viz: Mrs. Jane Ferguson, Mrs. Margaret J. King, Andrew McFeeters, Andrew Mitchell, and Lucy Mitchell, his wife, all of whom have passed from our midst, except the first, who, in honored age still survives among us her husband, who for many years was one of the purest members and most faithful Elders that ever occupied a place in this church.

At that first communion thirty-seven persons of the previous membership of the church sat down at the Lord's table, only one of whom, Miss Margaret Gordon, is still among us, in uninterrupted membership to this day. It was a joyous occasion when, amid pleasant tokens of the Master's presence with us, the Rev. Dr. D. C. McLaren (now the oldest minister but one in our United Presbyterian Church), cheered our hearts on that beautiful Sabbath morning as he preached of the "Bright and Morning Star." Such is the early history of this church.

II.—ITS NAMES.

Names are significant, and often there is much of historical interest in them. So of this church. It was called *First*, the Associate Reformed Church, because, belonging to an ecclesiastical body that came into existence on June 13, 1782, when a union was consummated at Pequea, Pa., between the large part of the Associate and Reformed Presbyterian Churches. The body thus organized combined the names of the uniting churches, and was styled the Associate Reformed Church.

Second, United Presbyterian, because merged with its denomination into a body that was organized May 26, 1858, in the city of Pittsburg, Pa. By the union of the Associate and Associate Reformed Churches, that body was appropriately denominated the United Presbyterian Church, and in this particular congregation the title was prophetic of the very marked spirit of unity and harmony that have ever characterized it—a church that is *Presbyterian* in its government and faith, and *United* Presbyterian in its history, its present denomination, its principles, its leading characteristics, and its spirit.

III.—OFFICERS.

First, PASTORS.—In the course of the fifty years of its history this congregation has had only two pastors. The first of these was Mr. John Forsyth, who was born in the city of Newburgh, N. Y., graduated at Rutger's College, pursued a thorough course of theological study under the Rev. Dr. McCarrell, at the Seminary of the Associate Reformed Church in his native place, and afterwards passed a valuable season of study in the Divinity Halls of Scotland. Returning then to this country, and declining flattering invitations which were extended to him to labor in other places, he accepted a call from this congregation, and was settled here. It was his first charge. The dew of his youth was upon him. Bright prospects were before him and the congregation, and much was anticipated from his pastorate, when, under a threatened affection of the lungs he was compelled to retire. That pastorate was thus brief; but after the lapse of over forty years its memory is an evergreen still in the minds of those who enjoyed it and are yet remaining, and no man is ever more welcome still in this pulpit than he who was thus its first pastor.

IV.—PLACES OF WORSHIP.

These have been various. The first place of any formal public worship was the school-room of the Classical Institute on George street—now Sansom—above Eleventh. The second was the lecture-room of the Franklin Institute, on Seventh street above Chestnut. The third was the small church edifice on Pearl street below Eleventh—a building that had been erected by the Grace Protestant Episcopal Church—and that was secured for

the benefit of our congregation by two of our members generously becoming responsible for it. In that building your pastor preached his first sermon for this congregation August 7th, 1839, from the words: "Being justified freely by his grace through the redemption that is in Christ Jesus," and there, like his predecessor, he was ordained and installed. The fourth place was the church on Thirteenth street above Market, to which the congregation came with great joy December 13th, 1840, when your pastor lectured in the morning from the Eighth Psalm, and in the evening preached from the cheering (and it was devoutly hoped, so far as our own church especially was concerned), the prophetic words in Ezekiel xlviii. 35: "The name of the city from that day shall be the Lord is there." In the afternoon the late excellent Rev. Dr. John Black, of the Reformed Presbyterian Church, Pittsburg, preached from the comforting words, John xiv. 27: "Peace I leave with you; my peace I give unto you."

In this memorable house of worship the congregation remained until the communicants became so numerous that they filled the entire audience chamber except the galleries. The place was thus felt by all to be too strait for us. After much deliberation and prayer, it was at first resolved to remodel on that site, but afterwards it was agreed to build on another and more eligible spot. Accordingly, on the first Sabbath in July, 1855, your pastor preached the last sermon in that old church from the words (Gen. vi. 3): "My spirit shall not always strive with man;" and thence in the interval of building, the congregation worshipped for nearly two years, first in National Hall and then in Concert Hall, until April 22d,

1857, when with glad hearts and voices we came to the lecture room of this new and noble building on Race street near Sixteenth. The first sermon preached here was by your pastor, from the words (Psalm xciii. 5): "Holiness becometh thine house, O Lord, forever." On the sixth of the following September we were permitted, under the leading of the good hand of God, to enter this large and well-finished audience chamber of the building of our long anxieties, prayers and earnest efforts; your pastor preaching in the morning from the words: "The Lord hath done great things for us, whereof we are glad;" Rev. Dr. J. T. Cooper in the afternoon, from one of the sublime visions of John in Revelation; and in the evening the Rev. Dr. James Prestley, one of his most eloquent discourses from the words: "In all places where I have recorded my name, I will come unto thee and bless thee."

Thus the long tenting were tabernacled at last. Seldom does a purer or greater joy swell the hearts of any people than as many of you may remember did ours when literally "Then was our mouth filled with laughter and our tongue with singing," while in a most marked manner there was manifested a disposition on the part of the members of the church to make fresh consecration of themselves to God—to tell to all around how great things he had done for us,—and to have our new and inviting house of worship be a house of prayer for all people.

But it would not be proper to leave this part of our history without a more particular account of the old church edifice on Thirteenth street, from which we had come. That church was built entirely according to the will of Mrs. Margaret Duncan, a lady who emigrated from

Scotland and settled in Philadelphia considerably over a century since. Having after a time revisited her native land, she had a long voyage on her return. The inexperienced captain was led far out of his way. The provisions became well nigh exhausted. The sailors were worn out with watching and toil. The ship was threatened with certain and speedy wreck in the midst of the angry sea. In that hour of awful peril, Mrs. Duncan retired to her state-room, spent an entire day in fasting and prayer, and then in the spirit of Jacob at Bethel, she made a solemn vow that if God would interpose and send her deliverance she would, if ever in any way able, build a house where men might meet to worship and glorify him. Her vow was heard. Her prayer was answered. God did interpose. Mrs. Duncan was rescued. Entering at once upon business on her landing, she was successful, and when she died, November 16th, 1802, she left a will bequeathing a lot upon which she devised that there should be erected a house of worship, which she minutely described. She provided, also, in proper form, all the money that would be required to complete it.

This will was faithfully carried out, and on the 25th of November, 1815, that building was formally opened for the worship of God, the late Rev. Dr. James Grey officiating then as the pastor of a congregation that was styled the Second Associate Reformed Church. That church building has long been known as the Vow Church, and signally has it been blessed. Directly or indirectly, no less than ten different churches may be properly said to have sprung from it in this city, and its influence will be handed down to generations still in the future.

In Mrs. Duncan's will the one only absolute proviso, in addition to its being a house of worship, was that it should be the property of a church belonging to the denomination of which her pastor, the late Rev. Dr. Robert Annan, was at that time a minister. That denomination was, as was well known, the Associate Reformed; and thus when all the Associate Reformed Churches of the city had ceased to exist, as they did in 1822, and our own church was organized in 1830, its members immediately claimed this building as being theirs by the will of Mrs. Duncan, and it is one of the glories of our history as a church, that at length all suits of civil law were withdrawn, and on our payment of the amount expended by a sister congregation—the congregation now of the Ninth Presbyterian Church, then under the pastoral care of the late Rev. Archibald Tudehope—and for many years since the useful pastorate of the Rev. Wm. Blackwood, D. D., LL. D.—we came into peaceful and happy possession of it. And when it became under the enriching blessing of God, too small for its great purpose, the Legislature of the State cheerfully passed an act authorizing the selling of it and the investing of the avails in another church building, and subject entirely and forever to the same proviso. That was done, and this church building in which we now worship is the result. Thus here is still the Vow Church. Through it, at the lapse of nearly a hundred years, Margaret Duncan, though dead, yet has the gospel preached. Ever may we, and all who may yet worship within these walls, prove worthy of the trust, and be faithful to it as those who properly feel that theirs is the church of a most solemn vow.

The second pastor is still among you—the only minister now of any branch of the Presbyterian Church who was living and at work in this city at the time of his settlement, and the only remaining pastor of any evangelical church, with the exception of the Rev. Drs. Morton and Suddards, of the Episcopal Churches of St. James and Grace, both of whom, though retaining the honored rectorships of their congregations, have for many years had assistants that have performed almost all the work of each charge. In this respect your pastor has been signally honored of God thus to stand now so largely alone.

Second, RULING ELDERS.—Since the first organization of the church in 1830, twenty-nine persons have been called here by their fellow-members, and solemnly set apart to the spiritual oversight of this church. Of these, eighteen have finished their course on earth, and, it may not be doubted, have gone up higher; five are removed from us, and six are still in their places in charge of the church. With all of these men, but two, Messrs. Jas. P. Ramsey and Jas. Black, your pastor was long personally associated; and he may say, as this day he does with a warm heart, they were from first to last good and noble men—men generally without hobbies and not seeking the preeminence, and such that almost without an exception, or for even a moment never was there a jar or division in any of our meetings, or a word that could offend pastor or fellow-member. In all the vast round of matters that have come before us for consideration or action decisions were almost always reached by a real and substantial agreement, and often without a formal or divided vote. Emphatically your pastor has had, in the session of this church, his Aarons and Hurs; and the members of the congrega-

tion will ever do well to remember them who have thus had the rule over them.

Third, TRUSTEES.—In that early day when the congregation sought to be incorporated September 27th 1830, several of the first persons that were elected trustees were found to be ineligible either from their not being of age, or from their not having become citizens. The first six finally secured were Robert Dunlap, J. P. Ramsey, T. H. Dickson, A. H. Julian, Wm. McKee and S. Sloan. In all, there have been forty different men called to this office, and entrusted with the management of the temporal affairs of the congregation. In their hands have been largely the procuring of our meeting places, the superintending and erecting of this house of worship, and the devising and raising much of the means of carrying on the church's operations. In all these things, and from the beginning, they have in a marked degree been men that enjoyed the confidence of their fellow-members in the church, and have ever, in a most gratifying degree, justified that confidence. Happily, they have ever been without strife or bitterness in their meetings; and so far as providing for the pastor is concerned, have always largely had it, that as it is strictly now all the stipulated dues for salary are most scrupulously paid on the very day promised.

V.—WORK OF THE CHURCH.

This has been various. Only three forms of it may be specially noticed:

First.—In extending itself. The facilities for this were for several years at first exceedingly limited. With no fixed place of worship up to 1834, and with only a brief pastorate until 1840, there was little opportunity for any systematic or enlarged work of church extension. Yet from

the very beginning the members of this church did what they could. Almost immediately after the present pastoral relation was formed, plans were devised to gather in hearers to the preaching and sinners to Christ. Strangers removing to the city were cordially invited to find a spiritual home in this church. Members having friends emigrating hither from abroad, as large numbers thus came for many years, particularly from the north of Ireland and Scotland, felt themselves constituted special committees to seek them out and bring them to the church, and as the persons so brought found a worship corresponding with that from which they had come in their Fatherlands, and met with a cordial welcome at the hand of all, they felt themselves at home at once, and in steadily increasing numbers united with the church. Not unfrequently prayer-meetings were opened in small streets where many people were thrown together, and members of the church would go from door to door, and inviting all to these meetings, would be rewarded by seeing many come. Large numbers of these eventually found their way to the church and became earnest and useful members of it. One woman thus opened her house: She had not chairs enough, but borrowing boards from a neighboring yard, laid them upon boxes, and thus forming seats, freely invited her neighbors in. Many came. At the first meeting, as we sung the 23d, 103d, and other Psalms dear to many a heart, and had exercises corresponding with them, it was observed that several persons were much affected. One old woman was found to have a certificate of good standing at the time she left her home in Ireland, but it was now seventeen years old. When asked why she had been so long without a church home or membership here, she men-

tioned that when she first came she felt she was a stranger, and finding the worship in the few places she attended strange to her generally, she lost her interest in churches, and for years now had not attended any church. But now the long, dormant life was awakened. She soon came to the church, then her family, and at length, from that one meeting, as thus begun, twelve families came into the church from that neighborhood.

As the members thus increased, and by doing what they could were incited and strengthened to make greater efforts, a feeling of interest was awakened on behalf of what were then the outer portions of the city, and a work of church extension was begun, in which the congregation did a fruitful work. A few of its members living in a locality where it was felt a church was needed, would band together for prayer-meetings and sometimes for Sabbath-school and other church work, and at length a formal organization would be made. Thus on the 24th of August, 1844, the session of this church organized as directed by the Presbytery, the Second Associate Reformed, now the Fourth United Presbyterian Church, and Rev. J. B. Scouller was called to be the first pastor. Early in the following year, as a number of our members were then living in Kensington, and only a few Presbyterian Churches of any name were at that time in all that now populous section of the city, a similar organization was made of the Kensington Associate Reformed — now Presbyterian Church—the church that has been so long and so successfully under the devoted and useful pastoral charge of the Rev. W. O. Johnstone, D. D. On the 25th of February, 1848, the Third Associate Reformed—now Fifth United Presbyterian Church, was organized near Fairmount—Mr.

Joseph Warden from our session, and Mr. Samuel Patton from our church, becoming the first two elders. Years later several from our number were active with others in the prayer-meetings and Sabbath-school work that resulted in the formation of the Tenth United Presbyterian Church, West Philadelphia, a church in which three of the five worthy men that compose its Session at the present time, viz: Henry Connell, Daniel Jarvis and Wm. A. Stewart, were from our church. At the organization February 1st, 1867, of the North United Presbyterian Church, which happily grew out of a mission Sabbath-school that devoted members of our church had carried on for several years, thirteen of the first fifteen members were from this church, and also all the brethren that for years composed its session, viz.: Messrs. Robert T. Elliott, Jas. A. Elliott and John Spratt.

Other work of this kind was also done, the whole happily showing not only that Christians labor not in vain in the Lord, but also how much may be accomplished if only people will earnestly and persistently engage in working for Christ and the salvation of souls.

Second. Sabbath-schools.—In consequence of its having no steady place of meeting for several years, the congregation was compelled to forego the privilege of any formal work among the destitute children around. No sooner, however, had a permanent place been secured, and without waiting for the settlement of a pastor, than a united meeting of the Session and congregation was held April 23d, 1834, for earnest inquiry of the Lord, and of one another, as to what should be done in reference to this great work. At length Mr. William McKee moved that a Sabbath-school should be formed. The resolution was

unanimously adopted, and a committee of seven—viz.: Alexander H. Julian, Thos. H. Dickson, David Stuart, James Ferguson, Matthew F. Lind, George A. D. Clarke, Robert Dunlap, Jr., and Wm. McKee, were appointed to establish the school. One of the ablest and most active and efficient of all the members of the church was appointed Superintendent. Rules and regulations were adopted, teachers were secured, and the school was opened. All the neighborhood was visited for children (the men taking one large part of the district for their exploration, and the ladies the other.) All classes and conditions of persons were welcomed. At once the school became a helper of the church, and soon there commenced a flowing which has happily never ceased, of converts from it into the membership of the church.

That Sabbath-school has continued uninterruptedly to this day—a period of nearly forty-seven years. Nor has it been in vain. As nearly as can be ascertained, an aggregate of over three hundred teachers, have been engaged in its work. Something over fifteen hundred children have enjoyed its benefits. Several hundred have come from it into the membership of the church. Members have come from it to be elders and trustees in this and other churches, while eight have gone from it into the ministry of the everlasting gospel, and three have become missionaries of the Cross far hence among the heathen.

Nor is this school relaxing its work. At present about three hundred scholars are on its roll, about forty teachers and officers are in charge of it, and during the last year its offerings to the cause of Christ amounted to over four hundred dollars.

Third. Foreign Missions.—Besides doing home mission service in its own immediate vicinity, and always through the appropriate Board for the work of the church at large in this land, this congregation has also ever manifested interest in the cause of Christ among the heathen.

Six months after its first pastor was settled, or on the fifth of January, 1835, a foreign missionary society was organized. The monthly concert, or a meeting on the first Monday evening of each month for prayer, on behalf of foreign missions, was formed. Contributions began to be systematically made for carrying on the great work. Material help was given to sustain the late Rev. James McEwen, as a missionary in India. An orphan boy in Northern India, to whom was given the name of your pastor, was educated from your funds, and has been for years, as he is still, a faithful laborer in making the gospel known to his benighted countrymen.

The spirit of this great work has happily continued to this day in this church, and the influence is felt for good in our own spiritual prosperity as a congregation here, and in the carrying on of the great work of our Lord in the missions of our church in Egypt and India.

VI.—THE RESULTS.

These, it may be gratefully remembered, have been various and manifest.

First. In Regard to the Church.—And here no one word more happily characterizes the long past which we are remembering to-day than growth:—

(1.) In membership. On its organization there were five members; at the settlement of your present pastor there were thirty-seven. Those small beginnings have

gradually swelled into a goodly number of over three thousand that have been gathered in here in these fifty years.

(2.) In places of worship. For the first four years there was no fixed place, the congregation sometimes worshipping in the school-room of the Classical Institute, sometimes in the Mayor's Court Room, the back room of the Musical Fund Hall, the lecture room of the College of Pharmacy, then on Zane street, the Franklin Institute on Seventh street, and then successively in the church at Eleventh and Pearl streets, the church on Thirteenth street, and finally in this large and commodious house where every facility is furnished for us and for our children, and our children's children, to worship God and carry on his glorious work.

(3.) In finances. At first, there being no house of worship, and no regular pews, the entire support of the ordinances was provided for by annual subscriptions. In the smallness of their numbers, these subscriptions had often to be large from a few individuals. But in their love for the church and its principles, they cheerfully made them. Afterwards when they came into churches, the rents of pews were depended on for years, and then as it was felt that the worship of God ought to be free, and that it should be sustained by the free-will offerings which every worshipper is under solemn obligations to bring as an act of worship into the sanctuary every Sabbath, the plan was adopted of having no formal subscriptions and no arbitrary pew rents, but to have every person that attends the church make a contribution, as it is conscientiously felt the Lord has prospered him. This was believed to be decidedly the scripture way, and to make it convenient, a

package of small envelopes, having one for each Sabbath in the year, is urged upon every person at the beginning of the year; and on each Sabbath an envelope is laid upon the collection plate with whatever every one thinks it is his or her duty to give.

This plan has been eminently successful. It has furnished regularly all the money that is required for carrying forward the work of God in our own midst, and effectually prevented all necessity for promiscuous or special collections for work abroad. All the contributions of communion Sabbaths are appropriated to the Boards of the church at large, and are found to be ample for their purpose.

Worthy, also, is it of mention that God has led us to that honorable and most proper position in which, as a congregation, no debt hangs as a dark cloud over our sanctuary. On the forefront of our church edifice it may be truly written: "This is the Lord's—not the creditor's—house;" and our rejoicing before God and the world is that as a church we "owe no man anything but to love one another"—a state of things most happily brought about by the generous spirit of liberality under which nearly all the members of the church sought to avail themselves of the privilege and the honor of having a personal part in the work of presenting to God and the world a free and unindebted church. In all this, also, as often before the ladies of the congregation bore such part in raising the funds which were required, that the congregation unanimously placed upon its records its grateful sense of their great effort and success in helping to make our church financially free and independent.

(4.) In the cause of Christ. At first everything was almost necessarily confined to itself, but there was also

early shown a wider spirit. The love for the church, and its principles and interests, deepened. Longings were manifested for revivings of the work of God. Personal piety and household religion were sedulously cultivated. Work for Christ in the Sabbath-school, in tract distribution, in the various religious and benevolent societies around, and in all the operations of our own particular branch of the church of Christ both at home and abroad, was cherished and faithfully engaged in, and now for many years not a Board of our church has been permitted to lack the portion that was each year due from this congregation to help it perform the work committed to its hands. Most emphatically has the aim of many of its members been to have this church a light that could not be hid.

Second. Personally.—Just as he was twenty-four years of age, and with but three sermons fully prepared, your pastor came under appointment of the Associate Reformed Presbytery of New York in August, 1839, to supply this church. Before he was twenty-five he was invested, on the fourth of June, 1840, with all the responsibilities of the ministerial office, and of this pastoral charge. It was a day of weakness and trembling; but since that day he has never preached as a candidate for any other pulpit. He has been invited to other promising and useful fields of labor both in the pulpit and in the professorial chair, but never for one moment has he entertained the thought of accepting any of them. He has never been laid aside for any length of time, and for many years was never absent a Sabbath in the year except when attending to official duties in the service of the church at large.

In these long years he has preached, as God has enabled him, over four thousand sermons in this congregation;

has baptized 83 adults and 1,040 infant children, and has received into the church 3,276 persons, of whom 1,321 were by certificate, and 1,955 on profession of their faith in Christ. He has united 917 couples in marriage, and attended 987 funerals. In all the 149 communion seasons enjoyed, there has never been one in which there were not accessions made to the membership of the church.

In this long review there are two things for which your pastor is this day profoundly thankful.

First.—That while he has been thus spared in the good pleasure of God, and enabled to preach these thousands of sermons, yet with all the imperfections that have marked them, he has never knowingly been permitted to preach a single sermon from this pulpit that did not somewhere and in some way set forth Christ and him crucified as the only hope of the sinful and the lost, and to urge men to believe in him, that they might not perish but have everlasting life. And

Second.—That while there have been shortcomings, and failings, and manifold imperfections in his oversight of this pastoral charge, yet he has never been made to see and feel that sorest of trials to a pastor's heart—the slight, or neglect, or unkindness, or ill-will and persistent enmity of any of all the long list of his people. Many have always done much to encourage, and help and gladden him, amid all the anxieties and trials of this ever-important charge. Some in being neglectful of their own best interests, and persistent in holding back from the right ways in which they have been most anxiously sought to walk for their everlasting good, have been the occasion of many a tear and many a prayer; but scarcely any have ever been at all, or for any length of time, the occasion of a pang for a personal unkindness or wrong.

VII.—INCIDENTS.

In a long history like that of this church and its pastor there have many things occurred, some of which may be properly mentioned: *First*, of a painful kind. On Wednesday, July 2, 1834, the first pastor of this church was ordained and installed. On the following Sabbath, July 6, James P. Ramsey, his earliest and one of his dearest friends in the congregation, the first ruling elder that was ordained here, and the man in whom he had most expected to confide, was called away by death. On Monday evening, January 13, 1840, your present pastor was called, the Rev. Wm. Maclaren, then of New York city, moderating in the call. The first person who subscribed to that call, and the one that was one of the best known to your pastor of all the congregation, and from whose experience, good judgment and energetic spirit he expected much in the anxious future that was opening up before him, was William McKee. But that meeting was his last in the church, and that signing of the call was his last public act. On Sabbath morning, the 8th of the following March, he departed this life. On April 22, 1857, we entered, after long waiting and toil, this house of worship, and had our cup filled with joy. In less than five weeks from that day, May 27, 1857, Robert Dunlap, the first installed and oldest of all the ruling elders of our church, ceased from earth, and entered into rest—incidents affectingly showing that many of the great movements in our history have been signalized by the removal of dear ones from our midst, and showing that God would ever have us feel that He and not man is the abiding Helper.

Second, of a cheering kind. Under a grateful sense of the Lord's goodness in all the way in which he had led

them, five members of this church have remembered it in their wills, and left in the hands of its Session or officers the means of having good done long after they should be called away. Deeply constrained, also, by the love of Christ and with a sense of the high honor of being ministers of the everlasting gospel, and thus of being instrumental, in some measure, of meeting the wants of a perishing world, thirteen young men from our midst have studied in whole or in part for the gospel ministry, eleven of whom fully entered upon the great work of being ambassadors for Christ, four of whom are now in useful pastoral charges in our Church, viz: Revs. Wm. B. Short, Cambridge, N. Y.; Jas. A. Clarke, Prospect, Pa.; David Anderson, Octoraro, Pa.; and W. J. Martin, Cabin Hill, N. Y.

Nor is one other incident of scarcely less rich fragrance, as memory brings it up in delightful evidence of the interest the early members of this church always felt in its welfare and good. On October 16, 1834, Mr. David Stuart, brother of Mr. George H. Stuart, of this city, and lately deceased at Birkenhead, England, was admitted, on examination by the pastor, the Rev. Dr. Forsyth, into the membership of this church. Here he remained for several years, and here his first child was baptised by your present pastor. Circumstances, however, called him to remove to Liverpool, England, where he settled in his business. In the spring of 1857, as the ladies of our church were engaged in furnishing this new edifice, which was then approaching its completion, they had your pastor write to Mr. Stuart to ask the price in England of the moreen required for cushioning and lining the pews, and whether it would be any advantage for us to purchase it there rather than in the United States. Some weeks afterward

his reply came to our door in the form of a full supply of all the material desired, with the bill, amounting to nearly $1,000, receipted in full, and a note in which, with an express desire to avoid publicity, he subscribed himself an early friend of the church, and bade it God-speed in all its good work.

Third, of a rejoicing character. In that while all topics have been more or less discussed in this pulpit, as they were called for by the circumstances of the congregation or the signs of the times, and as the best interests of the church and the world at large demanded, there has always been a systematic study of the Bible in course. In the order of these studies, expository lectures have been given upon the First Epistle of Peter, the Lord's Prayer, Jonah, Ruth, the Ten Commandments, Esther, Matthew, the Epistle to the Romans, the Acts of the Apostles, James, more than half of the book of Psalms, and nearly all of the Gospel by John. Thus a large part of the Holy Scriptures have been studied in their immediate connections. While, too, in the course of those many years, it is not known that there has ever been a family for any length of time in our church that has not had some of its members brought to confess Christ, and become members of the church, it can also be happily said of several families of from five to ten members each, the entire household have been led to take their place on the side of Christ and be seated together at the table of the Lord, giving thus happy anticipations of the time coming when whole families from our midst shall sit down together at the marriage supper of the Lamb, not one absent, but all gathered in—not one lost, but all saved.

VIII.

But many and eventful in interest as these years have been to us as a church, what changes have been occurring around us? Many of these come very impressively to your pastor's mind and heart this day.

In the Presbyterian Church in this city, fifty years ago, there were less than twenty congregations; now there are nearly one hundred. The two Associate Churches and the one Associate Reformed then, have become eleven. And with the vast extending of the population and its needs in these years, churches of every denomination have been largely multiplied. Who can estimate the vast amount of good thus accomplished?

Very tender here is the recollection this day of the co-Presbyters, who one after another have finished their course and entered into their rest during this long period: Revs. Andrew Bower, who died December 31st, 1851; Thomas H. Beveridge, August 15th, 1860; Geo. C. Arnold, November 30th, 1863; James Law, July 16th, 1872; S. S. White, August 16th, 1876; W. C. Jackson, December 22, 1878; D. M. Gordon, August 23, 1880; Wm. Easton, D. D., July 25th, 1879; J. C. Campbell, August 31st, 1879; and William Bruce, D. D., November 10th, 1880—men most of whom would have been men of mark anywhere, and all of whom loved and were loved as Christian brethren, and were men conscientiously devoted to Christ, to his church, and to his service. Very pleasant is their memory. With every one of them your pastor has taken sweet counsel, and walked with them to the house of God.

Very pleasant, also, though affecting, is the memory of the Evangelical pulpits of this city in that day. They were

well and ably filled. To say nothing of the more recent ministers, there were here then in the First Associate Church the Rev. Chauncey Webster, who, with many peculiarities, was always an instructive preacher; and in the Second Church of that body was the Rev. J. T. Cooper, D. D., now of Allegheny Theological Seminary; then in the freshness of a settlement here only about nine months earlier than your pastor's, and even then giving rich promise of all the excellence and ability that have marked his later years for good to the church and the world. Here, too, then, were the Rev. Samuel B. Wylie, D. D., of the Reformed Presbyterian Church—one of the ripest scholars—a man who was emphatically a father and a friend to a young minister, and one whom your pastor can never forget; and Rev. James McLeod Willson, who was a genial friend in social life, and one of the most uncompromising and able advocates of "Christ's crown and covenant" everywhere. Here, too, at that time, were the Rev. Drs. George W. Bethune, of the Reformed (Dutch) Church, John McDowell, C. C. Cuyler, George Chandler, Albert Barnes and Henry A. Boardman, of the Presbyterian, the elder Stephen H. Tyng, of the Episcopal, George B. Ide and Joseph H. Kennard, of the Baptist, and John P. Durbin and Thos. H. Stockton, of the Methodist—all men that were then in the fulness of their matured and cultured powers—men of godly and evangelical worth—and men that made the Philadelphia pulpit of that day a name and a power in the land. But time has passed, and with the single exception of Dr. Cooper, not one of all here named is left in our midst, or is now in the land of the living. They have entered into their rest and their reward; yet precious is their memory,

and hallowed far more than many may ever know in time, has been the influence of some of them in their fervent prayers, their genial spirit, their valuable suggestions and their rare excellencies in the pulpit and out of it, upon the ministry that you have had in this pulpit these forty years.

What changes, also, have been in the country! By the census of 1830, the population of the United States was 12,866,020; in 1840 it was 17,069,453; and now in the ever onward, and in this country rapid march of events, it is 50,152,559, or is nearly four-fold greater than when our congregation's half century began. Then slavery had its deep impress on our soil, and was recognized and allowed by our national government; but in these years, and under the sovereign movings of him who ever, sooner or later, hears the cries of the oppressed, and rises up to plead their cause, emancipation was decreed, and on the 1st day of January, 1863, every chain of slavery was broken, and the way was prepared for the first time in all our independent national history for "Liberty to be proclaimed throughout all the land, and to all the inhabitants thereof."

What changes, too, in the work of the church abroad! With the exception of the American Board of Commissioners for Foreign Missions, which was organized in 1810, and the American Baptist Union, which began its mission work in 1814, there was not then a strictly foreign missionary organization in this country, and not a single evangelical church was distinctively or separately engaged in this great work; but now there is scarcely any branch of the true church of Christ that is not girded up to it, and that with all the force of its denominational name and power. In 1840 neither the Associate nor

Associate Reformed Churches had a single laborer in the foreign field, or any distinctive hand as churches in that service. One by one, however, both of these churches—the former in 1843, and the latter in the following year—resolved upon it, and under their respective committees and the Board, which was formed when the United Presbyterian Church was organized in 1859, and their missions were consolidated, they have in these years sent out ninety-one persons to the foreign field, have had more than half a million of dollars contributed to carry on the work, and have now fifty-eight reported stations under their care in the two missions of India and Egypt, with seventeen organized churches, 1,289 native communicants in them, and 3,644 persons receiving daily instructions in the great truths of the everlasting gospel.

Most wonderful, also, have been the developments of these years in the world's history and condition. The navigation of the ocean by steam had scarcely at that time been attempted; now it has become co-extensive with the globe. The magnetic telegraph had not been even dreamed of; now it traverses continents and oceans alike, and has become a means of instantaneous communication for individuals and nations the world over. In these years civil oppressions and religious intolerances have been vastly laid aside: Russia has given up her serfdoms; China has opened her gates to the world; Japan has entered upon the noblest civilization. In 1848 began that trembling of the Papal civil power, which culminated at length in its utter overthrow in Italy in 1870, and made all that land, and the very city of Rome itself, as it is this day, free to the gospel and the world.

In one word, in this half century more than in centuries before, the way has been prepared for the regeneration and true elevation of mankind, for the evangelizing and real civilizing of the world, and for the universal honoring and glorying of God.

IX.—FINALLY.

Members and friends of this dear old church:—

First.—Be thankful under this remembering of all the way by which God has led us this half century and these forty years, and show that thankfulness by a fresh and full consecration of heart and life, time and substance, self and all to the service and the glory of him who hath done great things for us, whereof we may well be glad.

Second.—Be faithful.—Faithful to him who hath remembered his promises to the fathers, and hath blessed their children—faithful to the principles and ordinances, the love of which led to the foundation of this church, and that have ever been, under the blessing of God, one of its most distinctive and leading elements of usefulness and good—and faithful to all the best interests of the church itself, as dear to our fathers and deserving to be dear to their children as it goes down the years and the generations of time.

Third.—Be devoted.—Devoted to Christ as the "all and in all" for the good of the soul, and as the hope of the church and the world—devoted to duty in the closet, in the family, in the places of prayer, and in the sanctuary—devoted to work in the Sabbath-school, the missionary and Dorcas, and every other society of the church, and in all the ways that are devised, and that God in his provi-

dence may call for, that good may be done, souls be saved, the church built up, and God glorified.

The time is short. So live, that while you live you will be felt, and that when you die you will be missed. So live, that through your diligent, persevering, sanctified instrumentality, it may be said of very many, as this church is pointed to, "this man was born there." So live, that in some sense it may be said of you as of one referred to by the aged Mrs. Lefevre, who at nearly eighty years of age was gathered into our Sabbath-school and then into our church. As her dying hour was drawing on, she one day looked back with grateful memory to the little girl who had first induced her to go to the school, but who had since died, and said: "Oh, when I reach heaven I will first seek Jesus, and casting myself down before him will praise him with all my heart; and then I will seek Mary, and finding her, will take her right up to him and say: 'Here is Mary, who first led me in the way to thee and to be saved.'"

Brethren, the time is short. Not as many years are before your pastor as have been. Still, as ever in the past, and onward to the end, his one highest and most longing aim, next to the saving of his own soul, has been and shall ever be, to have a great multitude of whom, as they come from under the ministry of these long years, he may be able to say, as he presents himself with them before the throne, "Here am I and the children whom thou hast given me."

My dear people, will you *all* be of that happy group on that day?

Historical Record.

1830—1840—1880.

PASTORS.

Rev. JOHN FORSYTH, D. D., July 2, 1834, to Dec., 1836.
Rev. J. B. DALES, D. D., June 4th, 1840.

ELDERS.

*James P. Ramsey,	Ordained and	Installed,	October 4, 1830.
*Robert Dunlap,		"	" " "
*Joseph Warden,	"	"	December 20, 1835.
*James Black,	"	"	" " "
*William McKee,	"	"	October 6, 1837.
*Thomas H. Dickson,	"	"	" " "
*A. H. Julian,	"	"	" " "
*W. R. Grant, M. D.,	"	"	November 19, 1840.
*John Weir,		"	September 3, 1848.
*James Ferguson,	"	"	" " "
Andrew Braden,	"	"	" " "
*Robert Vincent,	"	"	" " "
George Patton,	"	"	" " "
*James H. Dales,		"	September 8, 1853.
Samuel C. Huey,	"	"	" " "
*William K. Hemphill,	"	"	" " "
William Getty,	"	"	" " "
*John McCausland		"	December 10, 1857.

* Deceased.

Alexander McNeil,	Ordained	and	Installed,	December	10, 1857.
*James Wilson,	"	"	"	"	"
*James McCaughin,	"	"	"	"	"
*William D. McLeod,	"	"	"	"	"
John Alexander,		"	March 6, 1865.		
John Braden,	"	"	December 9, 1875.		
James D. Ferguson,	"	"	"	"	"
John McDowell,	"	"	"	"	"
Robert Glass,	"	"	"	"	"
Samuel Cummings,	"	"	"	"	"
*W. J. Wallace,	"	"	"	"	"

TRUSTEES SINCE 1830.

*Robert Dunlap,
*James P. Ramsey,
*Thomas H. Dickson,
*A. H. Julian,
*William McKee,
*Samuel Sloan,
*Andrew McFadden,
*James Ferguson,
*Thompson Black,
W. H. Scott,
J. K. Bell,
*David Stuart,
*Robert Vincent,
Matthew Fife,
James Moore,
Samuel C. Huey,
*William K. Hemphill,
William Taylor,
*Willam D. McLeod,
Andrew Braden,
*James H. Dales,
John McDowell,
*John Booth,
James Braden,
*J. W. Hewitt,
William Getty,
Robert Nelson,
*Robert McCausland,
John Cochran,
John M. Wallace,
Robert McKnight,
Robert T. Elliott.
Joseph D. McKee,
John S. Alexander,
William McAdoo,
James D. Ferguson,
James P. Murphy,
*W. J. Wallace,
James H. Purdon,
William McLaughlin.

*Deceased.

SABBATH SCHOOL SUPERINTENDENTS.

*William McKee,
*Thomas H. Dickson,
*A. H. Julian,
William Getty, Samuel C. Huey,
Joseph D. McKee,
William Getty,
Robert Glass.

PRECENTORS.

*Thomas H. Dickson,
Alexander Murphy,
*W. K. Hemphill,
*James Noble,
*Alexander Robb,
Samuel C. Davis,
Joseph Loudenslager,
*John K. McGowan,
*John Gibson,
D. Musser McKee.

*Deceased.

PRESENT ORGANIZATION.

PASTOR.

REV. J. B. DALES, D. D.

RULING ELDERS.

Alexander McNeil,
John Alexander,
John Braden,
John McDowell,
Robert Glass,
James D. Ferguson, *Stated Clerk.*

TRUSTEES.

Joseph D. McKee, *President*,
James H. Purdon, *Secretary*,
James D. Ferguson, *Treasurer*,
John S. Alexander,
James P. Murphy,
William McLaughlin.

PRECENTOR.

D. Musser McKee.

SEXTON.

Charles Lewis, *129 Gebhard St.*

SABBATH SCHOOL.

Robert Glass, *Superintendent.*
James P. Murphy, *Assistant Superintendent.*
Taylor Braden, *Secretary.*
James H. Purdon, *Treasurer.*
Howard R. Ferguson,
Lewis F. Williams,
Charles McCaughin, } *Librarians.*

TEACHERS.

William Arrott,
Joseph D. McKee,
James P. Murphy,
James D. Ferguson
T. E. Patterson,
John McDowell,
Frank Getty,
William G. Garland,
John Blakely,
John M. Cooper,
John Murphy,
Robert Glass,
Robert H. Ferguson,
Harriet M. Breaden,
Elizabeth McFarland,
Elizabeth Arnold,
Sarah F. Dales,
Sarah Hollis,
Mary Gibson,
Kate A. McLaughlin,
M. J. Hollis,
Mary C. Alexander,
Isabel S. Ferguson,
Mrs. M. H. Jackson,
Mary McCaughin,
Margaret Wesley,
Susan Stewart,
Susan Purdon,
Ellen Woolley.
Agnes Martin,
Ella Braden,
Mary Glass.

PRESENT APPOINTMENTS.

Public Worship.—Every Sabbath, 10½ A. M., and 4 P. M.

Baptism.—First Sabbath, P. M., each month.

Communion.—Second Sabbath in March, June, September and December.

Session.—Stated Meeting. The first Monday evening of each month.

Trustees.—Stated Meeting. The first Monday evening of each alternate month.

Lecture.—Wednesday evening, every week, at 8 o'clock.

Prayer Meeting.—Every Thursday evening, at 8 o'clock.

Sabbath School.—Every Sabbath, except on Communion days, at 2½ o'clock P. M.

Annual Meeting.—First Monday of New Year.

SOCIETIES.

TEMPERANCE BENEFICIAL ASSOCIATION.

John Blakely, *President.*
Joseph Dougan, Jr., *Secretary.*
William Arrott, *Treasurer.*
James H. Purdon, *Financial Secretary.*

Meets every alternate Monday evening.

LADIES' MISSIONARY AND AID SOCIETY.

Mrs. J. B. Dales, *President.*
Ella Braden, *Recording Secretary.*
Mary C. Alexander, *Corresponding Secretary.*
Belle Ferguson, *Treasurer.*

Meets first Monday evening each month.

YOUNG PEOPLE'S ASSOCIATION.

John S. Dougan, *President.*
Robert B. Williams, *Vice-President.*
Robert J. McKain, *Secretary.*
Anna McFeeters, *Treasurer.*

Meets every alternate Tuesday.

BOARDS OF THE CHURCH.

FOREIGN MISSIONS,

HOME MISSIONS,

EDUCATION.

CHURCH EXTENSION,

FREEDMEN'S MISSION,

PUBLICATION,

MINISTERIAL RELIEF.

☞ *All the offerings of Communion Sabbaths are for these Boards and the Poor.*

"Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, and see if I will not pour you out a blessing, until there shall not be room to receive it."

MEMORIAL MEETING.

On the evening of February 22, 1881, a Memorial Meeting was held in the church to commemorate the fiftieth anniversary of its organization, and the fortieth anniversary of the pastorate of Rev .John B. Dales, D. D. A large and delighted audience was in attendance, completely filling the church. The vestibule, lecture room and auditorium were tastefully decorated with choice plants. The pulpit was entirely given up to a floral display, in which prominently appeared the figures 1830, 1840, and 1880. Large portraits of both pastors, handsomely festooned, were conspicuous. The choir, under the leadership of D. M. McKee, was full, and was well reinforced in the singing by the choir of the North Church. The large audience joined heartily in this portion of the service.

At quarter before eight the platform in front of the pulpit was taken possession of by a number of ministers and others. Joseph D. McKee, Esq., a son of one of the founders of the church, was in the chair. After singing, and prayer by Rev. Dr. Blaikie, and some remarks by the chairman, a paper was read by John Alexander, Esq., as a tribute from the session to the pastor. A minute which the Trustees had prepared and entered on their book of records was read by James D. Ferguson, Esq.

It was a matter of great regret to all, that Rev. John Forsyth, D. D., the former pastor of the church, was not able to be present, but a letter of kindly greeting and pleasant reminiscences was read from him by Wm. S. Stewart, M. D. Mr. R. H. Ferguson read letters also from Revs. J. B. Scouller, D. D., of Newville, Pa., formerly pastor of what is now the Fourth United Presbyterian Church of this city; J. D. Gibson, D. D., a fellow-student of our pastor in the Theological Seminary; Rev. George Patton, of Rochester, N. Y.; J. T. Cooper, D. D., Professor of Theology in the Theological Seminary at Allegheny, Pa., and George H. Stuart, Esq., of this city.

As a representative of the Presbyterian Church of Philadelphia, Rev. W. P. Breed, D. D., made an address, and was followed by Rev. James Crowe, of the Ninth United Presbyterian Church; T. W. J. Wylie, D. D., and Rev. S. O. Wylie, D. D., of the Reformed Presbyterian Church; Rev. David Anderson, of Octoraro, Pa., formerly connected with the Sabbath-school, and by Rev. Wm. O. Johnstone, D. D., of the Kensington Presbyterian Church, Philadelphia. A number of ministers, and others interested in the Church, were present, but as the hour became late, they could not be called on to make remarks.

The exercises were brought to a close by the ceremony of presenting to Rev. Dr. Dales, by William Arrott, Esq., a handsome silver memorial from the congregation. In a few well-timed remarks, he expressed to the pastor the warm regards and the best wishes of the people. He also presented to Mrs. Dales from them a beautiful floral ornament. To these presentations the pastor responded happily. The audience then united in singing from the cxxii. Psalm,

Pray that Jerusalem's peace endure,
For all that love thee God will bless;
Peace dwell within thy walls secure,
And joy within thy palaces.

For sake of friends and kindred dear,
My heart's desire is "peace to thee;"
And for the house of God, my prayer
Shall seek thy good continually.

And the benediction was pronounced by Rev. Francis Church. Thus closed a meeting of great enjoyment and interest to all, and a fitting celebration of the semi-centennial of our beloved Church, and a forty years' pastorate.

PAPERS PRESENTED.

Mr. John Alexander, from the Session, read the following paper:—

FRIENDS AND BRETHREN: On behalf of our Session, we are desired to say a few words to you upon this *peculiarly* interesting occasion—the fiftieth anniversary of our congregation, and the fortieth of the settlement of our pastor.

And in the first place we wish to express the great pleasure, which we are sure all the congregation feel, in having our anniversary *graced* with the presence of so many distinguished co-workers and friends of our *pastor* and his people.

This token of Christian courtesy and good-will we cordially accept as a harbinger of the happy day when the watchmen on Zion's walls shall see eye to eye, and we all be made one in Christ.

Upon this double anniversary, there comes before the mind's eye a long line of faithful men, who should be held in everlasting remembrance for their works of faith and labors of love in this congregation, but who have been taken to their higher reward, the fruit of whose self-sacrificing services we their successors now enjoy, and would do well to cultivate and perpetuate. Those men were the Aarons and Hurs who stayed up the hands of our Moses, so that, under God, our Israel prevailed, and the gospel has been heard *from his mouth* for the space of *forty years*.

In this age of itching ears and love of change, the length and harmony of our pastorate furnish an example alike creditable to pastor and people.

The object of our assembling, and the coming of our friends to our assistance, is that we may consider together all the way that God has led us, and to thank him for the past, and invoke his blessing and guidance in the future, as well as do honor to our faithful and beloved pastor, and to show appreciation of his arduous, long, and loving service.

On behalf of the Ruling Elders, we earnestly ask, that in the future we may enjoy in an increasing degree the co-operation of the people, by which we may be enabled more fully to aid and relieve the untiring labors of our pastor.

Ruling Elders too often do little because little is required of them, and little is required of them because they do little.

On behalf of the Session *specially*, we would like to say much more than time permits, and merely suggest a few thoughts, which from our standpoint we submit for the earnest consideration of all. One is, that while we should rejoice with thanksgiving in the confidence that many souls have been gathered here, who will contribute to the lustre of the crown of our glorious Redeemer, we may all be humbled in view of the comparatively little that has been done in our day in aid of the pastor in evangelical work in the church and in the community. Most

earnestly we hope that each member of the congregation will feel that there is a personal obligation resting on him or her to fill efficiently some post in our Lord's work, both in the church and in the community.

If time permitted, and the characteristic modesty of our pastor and his exceptionally efficient help-mate would allow it, and if it were necessary in their presence, we would delight to pay some just tribute to their united efficiency in the Christian work of the church and community, because we know that much of our success is justly attributable, even in the financial as well as the other interests of the congregation, to the laborious work and hearty co-operation of Mrs. Dales.

In conclusion, let us all give good heed to the word of God which has been preached unto us, being confident our honored pastor can have no greater joy than to hear that his children walk in the truth.

Mr. James D. Ferguson, a son of one of the former Elders of the Church, read the following, from the Board of Trustees:—

The congregation, at its annual meeting in January last, having provided for a Memorial Meeting to commemorate the forty-first year of the service of our pastor, the Trustees have directed the following paper to be read upon this occasion, and placed upon their minutes:

We, as a body, join heartily with our fellow-members of the church in congratulating our beloved pastor, that he and we have been favored together by the good hand of God for so many years in having him minister unto us of the things concerning salvation, and that his labors and prayers have been so manifestly blessed by the Holy Spirit. We rejoice that his ministry has been so acceptable and full of good works to all who have been under its influence, so that children's children to the third generation have risen up to call him blessed.

Under his fostering care we have grown from the feeblest beginnings until we have become one of the largest churches of our United Presbyterian body.

We are free from all encumbrance of debt—owing no man anything—and have been enabled to contribute liberally to the Boards of our church and to other religious and benevolent objects. Our growth has been steady and constant, suffering at no time any material check or

hindrance. In all our relations, we have been favored with harmony and united effort for the prosperity of Zion, and the evidences are all around us that the blessing has not been withheld.

We fervently and heartily congratulate you here publicly, dear pastor, that we are thus permitted to rejoice together at the goodness and faithfulness of God, and we join our prayers with those of all our people that goodness and mercy may still continue to follow you and your labors until we shall all stand together, pastor and people, among the redeemed, in the church above.

LETTERS.

Rev. Dr. Forsyth, the first Pastor of the Church, sent the following letter:

U. S. Military Academy, West Point, N. Y.

February 21, 1881.

My Dear Dr. Dales:

It is a bitter disappointment to me that I cannot be with you to join in the interesting commemorative exercises of to-morrow evening, in consequence of a broken arm not yet restored to its normal state, and a severe cold. How I long to look upon the face of my dear old church —I cannot say my old people, for, with very few exceptions, as our Moravian friends say, they "have gone home," and are now at rest with Christ. But while church members die or disappear, the church lives, so if I take any part in your meeting, it must be "by letter," and not in "bodily presence."

Well, if I were with you, I presume that my share would be to give you my recollections of the church, previous to the time when you entered into my poor labors. I supplied the church some three months before I was ordained and installed as Pastor. We first met in the school-room of the late Mr. J. P. Engles, in Sansom street, which was about the size of your old parlor in Filbert street, and, at first, if my congregation had been doubled, each one would have had plenty of elbow room. Indeed, for the first month—April—it seemed as if Nature intended to extinguish us with deluges of rain. All through the week, from Monday until Saturday

evening, we had beautiful weather, but on Sabbath down came the rain, with the apparently accumulated strength of a whole week. I was a really inexperienced youth, and my people (I will mention their names presently) were few in number, but they were animated by a truly heroic spirit. They were determined to re-establish in Philadelphia an Associate Reformed Church, and they did it. A chureh which has been for many a year and continues until this day, strong in numbers and in influence.

Let me give you the names of those who formed that little church in the school-room. They were Mr. and Mrs. J. P. Ramsey, Mrs. Lind, their sister, and Mr. M. Lind, her step-son. Mr. Ramsay you never knew, but his memory should be ever warmly cherished by your church. He was one of the loveliest men with whom I have ever been acquainted. He was then in the grasp of that disease which in a few months terminated his useful life. But his zeal and energy were unabated, and I have sometimes thought that but for him the Church would have ceased to be. Then there were Mr. and Mrs. Dunlap and their son Robert, and daughters—one of whom, my dear and valued friend, you ought to know and value more than any other man,—Mr. and Mrs. Thos. H. Dickson, McKee, Julian, David Stuart (afterwards, and for many years one of the princely merchants of Liverpool), dear old father Black, and some others whose names escape me at this moment. I am a poor hand at remembering names, but their faces I vividly see.

In the following May or June—I am not certain which—we removed into the little Grace Church, Eleventh street above Vine, which had been occupied by the congregation of which I think the venerable Dr. Suddards is still rector. There our congregation soon grew in numbers, especially in the evening, when I had regularly among my hearers members of Dr. Boardman's, and of my venerated friend Dr. S. B. Wylie's. Two days after my ordination my dear friend Mr. Ramsey entered into his rest, and his funeral was the first at which I officiated, assisted by Mr. W. L. McCalla and Dr. John Breckinridge in the burial ground beside the old Scots Church, in Spruce street. I was then boarding in a good old Orthodox Quaker family in the lower part of Arch street, with McKee, Julian, David Stuart, and I think our dear friend Geo. H. Stuart, who was then, as he is now a member of Dr. Wylie's church. I thought that our enterprise was buried in Mr. Ramsey's grave. But a day or so afterwards, I went into McKee's room—if the house is standing, I

could show you the very room and spot where the interview occurred —I said to him, "Well, what is to be done?" "Done?" said he, "why the church is to go on, and if it is necessary I will support it myself." He would have done it, but he was sustained by dear Julian, who had an indomitable courage, though to hear him talk you would have said that he was a doubting Thomas. O, how I loved those men! Their memory is as dear to me as if they had been my own brothers. And let me here say that the names Ramsey, Dunlap, McKee and Julian deserve to be preserved in memorial tablets on the walls of your Race Street Church, for I am persuaded that without them that church never would have existed.

After we removed to the little Grace Church, both the church and congregation grew in numbers. There were some who were simply pew holders of whom I have a distinct remembrance, among whom were Dr. Moore, long at the head of the Mint, Mrs. Moore and her venerable mother, Mrs. Patterson, the widow of the first director of the Mint, Dr. R. Patterson; Mr. Sheepshanks, of Vine street, and his mother-in-law, Mrs. Spencer, the daughter of one of the early pastors of the Second Presbyterian Church.

My first marriage ceremony was that of my dear friends, McKee and Julian. It was for me a tremendous business, and in order to make sure that the affair would be rightly done, I think that I must have bound all the chairs in my room half a dozen times.

I do not know how diligent you have been, my dear brother, in family visitation, but I doubt whether you have ever come up to my measure. I had then no wife either to help or to bother me, and at least every month—I think even more frequently—I saw all the families under my care.

There are two churches far dearer to my heart than any others with which I have been or ever can be associated. They are yours, and Union Church, Newburgh, of each of which I was the first pastor. My prayer for you and your dear people is, that you may be spared to each other for many years to come—at least to celebrate your semi-centennial. If it were proper, in any case, to envy anybody, I feel as if I could envy you; but, no. I give thanks to our dear Lord and Master, that you have been spared to labor with such signal success in one field. My prayer for my old church and your dear people is, "Let thy work appear unto thy servants, and thy glory unto their children; and let

the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Believe me, affectionately yours,

JOHN FORSYTH.

Letter from Rev. Dr. J. D. Gibson:

SOUTH KORTRIGHT, N. Y., *February 16, 1881.*

REV. DR. DALES, D. D.

My dear Brother: Your letter of the 11th inst., inviting me to be present at the meeting to be held by your people on Tuesday next, for the purpose of commemorating the things of the past, in their ecclesiastical history, which ought not to be forgotten, was duly received. Thanks for the favor.

My first emotion on reading it was most pleasurable. I almost fancied myself already upon the ground with you in Philadelphia, and that we were going back together to revisit the scenes of our early days in the dear old Seminary at Newburgh—to wend our way once more with Hebrew Bible or Greek Testament under our arm—to sit at the feet of that great and good man, Dr. McCarrell, and, after the recitation, to have him clasp us in his arms until we felt in every nerve that he loved us and that we loved him; or it might be to go down to the basement of Union Church and listen once more to those rich and scholarly lectures upon ecclesiastical history, delivered by Prof. Forsyth; and that having started at that never-to-be-forgotten point, we would talk of the forty years' journey which you and I have made, during which we have had the bread of heaven to eat, and have drunk water from the rock.

But after all, I have to say, I *cannot* go to your meeting, and I am very sorry. May the blessing of the God of Israel rest largely upon you and your people. Yours in the best bonds,

JOHN D. GIBSON.

Rev. George Patton, for many years a member of the congregation, wrote:

ROCHESTER, N. Y., *February 17, 1881.*

REV. J. B. DALES, D. D

My dear Pastor: I never feel like beginning a letter to *you* in any other way; for though I have been a pastor myself for twenty-five years,

I feel as if you were still *my pastor*. If we were near you, my wife and myself would advise with you as we did in the years gone by.

I wish we could be with you on the 22d, but our duties here require that we forego the pleasure of gathering with others in the dear old church home.

So the Lord has granted you the great privilege of being the pastor of one flock for over forty years. What a history must be in that short sentence—"a pastor for forty years." How many joys and sorrows? how many trials and blessings? how many have been gathered into the church on earth? how many have gone home to glory?

I recall such names as Dunlap, Julian, Dickson, Ferguson, Moore, Hemphill, McElroy, Taylor, James H. Dales, McLeod, Braden, and many others.

I am amazed when I think that so many are in heaven. Is it not a delightful thought, as we are growing old, to know we have more friends in heaven than on earth?

It is now more than thirty-five years since we first met. I was then a boy. I cannot write the history of those years, yet they pass before me like a panorama, and the thought of my heart is, God bless John B. Dales.

You, my dear pastor, first led me to hope that I might enter the ministry. If I can fix any one time when I felt specially called to it, it was while hearing you preach from the words, "Whom shall I send, and who will go for us?" in the old church on Thirteenth street. Never shall I forget that night. I can see you and hear you yet. For twenty-five years you have been preaching Christ through one whom God helped you deeply to impress.

You know what followed. Through those long and sometimes dark years of preparation *you* were my faithful friend and adviser.

You helped to license me to preach the gospel. You were with me at my first communion in the dear old church of Seneca, N. Y. You pronounced the words by which I obtained one of the most faithful wives any man ever had. Dear pastor, it will soon be thirty years since we parted. We shall not likely see much of each other in this world, but I believe we shall all be yet joined together above. God bless you and your family, and the dear old church. May the peace of God rest with you now and forever.

Yours in Christ,

GEORGE PATTON.

Letter from Rev. Dr. Scouller:

NEWVILLE, PA., *February 19, 1881.*

My dear Brother: I am greatly obliged to you for your kind invitation to attend your memorial service on Tuesday next. It would certainly afford me much pleasure to do so, and thus turn back the shadow upon the dial for the last third of a century. But it cannot be. You know now I am dry-docked here, without the prospect of very extensive repairs.

I have—and good reason to have—more than ordinary interest in both you and your congregation. And I find that, as I grow old, my thoughts and affections turn more frequently and more tenderly towards the days and the companions of my youth. The memories of forty years ago are fresh and greener than those of last year.

In 1844 I was planted down by your side as your first co-presbyter and fellow-laborer in your city; and when we separated, I went directly to your childhood's old home to become the pastor of your father and mother, and brothers and sister. I have been with you in many scenes and seasons of labor and of enjoyment, and I have been with you in the hour of sore bereavement, and performed the last sad ministerial rites over the dust of a beloved wife. Our intercourse in person and by letter has been frequent, continuous and pleasant. And now, after God has given to you an abundant harvest, and is giving you a time and place to turn and look back, and review the way by which He has brought you, I trust and pray that you may have the divine assurance that the sins and faults of youth are forgiven, and that your life's work has been accepted. And that in the strength of this assurance you may be enabled to go on steadily and usefully until the setting sun will call you home to that rest and reward which wait the return of the weary laborer.

I have always felt a kind of family interest in your congregation. It was founded principally by Mrs. McLandburgh, my father's cousin, and her son-in-law, James P. Ramsey, and William McKee, my own cousin. They, together with a few others, petitioned the Associate Reformed Presbytery, of Big Spring, on the 28th of April, 1829, to be recognized as a mission station, and to be supplied with preaching. The Presbytery received them, and for a year granted them considerable supply. But the growing infirmities of the venerable Thomas Smith left the

necessities of the Presbytery beyond its ability, and in 1830 this mission station was transferred to the Presbytery of New York, which had better facilities for cherishing it. And there it remained until the organization of the Presbytery of Philadelphia in 1845.

The real founder of the congregation was Mrs. Margaret McLandburgh, a woman of many rare excellencies, and whose life afforded much material for an interesting biography. Her parents, William and Margaret Young, were natives of Scotland. Covenanters in religion, married in York county, Pa., most probably by the Rev. John Cuthbertson; they had a family of five sons and one daughter, and they both died in 1779, when Margaret was but two years old. Her mother's only brother, my grandfather, as next of kin, took charge of the orphaned children, and brought up the baby girl as the companion of his own youngest daughter, who became the mother of William McKee. She married Henry McLandburgh, of Adams county, and soon afterward settled in Chillicothe while Ohio was yet a territory. As a wife, she did her part nobly, and when left a widow with three children, she took charge of a large business, and managed it with skill and energy. To enlarge that business, she moved, in 1827 or 1828, to Philadelphia, and entered into the wholesale trade. While thus engaged, she was instrumental in founding an Associate Reformed Church in Philadelphia, just as she had done nearly thirty years before in Chillicothe. After returning to Chillicothe she gave up her business to her sons, and gave her time to her friends and her church, and good books. She was well known to all the ministers of our church in the West, for she was given to hospitality, and had ample means with which to sustain it. In person, tall and gaunt, with a mind clear and strong, she was ready to grapple with anything in business or in theology. One of the oldest professors of theology in our church supplied in Chillicothe between the pastorates of Drs. Claybaugh and W. T. Findley, and he told me that after a pretty lengthy experience as an inmate of her family, he stood in more awe of her theological catechising than of any of all his acquaintances. She long outlived her usefulness and her enjoyment, for she became blind and deaf, and died but a few years ago well on in her nineties.

I first worshipped in your congregation in April, 1839. It was then vacant, and William McKee seemed to have the general oversight, for he led the prayer-meeting, visited the sick, etc. A wonderful man, who did a life's work, and yet died at thirty. Robert Dunlap, David

Stuart, Alexander H. Julian, Thomas H. Dickson, Wm. R. Grant, James Ferguson, and sundry others whom I knew in those early days, are all gone, and a second and third generation have taken their place.

And the changes in the city are as great. Going to my field of labor, I went up Chestnut street to Schuylkill Seventh (I think you call it Sixteenth now), and then took a diagonal course southwest across Rittenhouse Square to Pine and Twentieth, and no house obstructed my way. Going to Kensington, I went up Ninth to above Vine, and then made a bee-line for Front and Master. All this had to be done on foot, for a few lumbering omnibuses running east and west on a few of the central streets, was all the public help then to be had. If you wished to receive or post a letter, a visit had to be made to Dock and Third. If you wished to send a note to a friend in another part of the city, you could either employ a messenger, or give to "Blood's *Dispatch*," which generally got it through the next day. If you wished to vote, you had to go to the State House and fall in line in one of the queues, which sometimes stretched a square from the window. And, strange as it may now appear, some of the best lawyers and heaviest merchants sat in the City Councils, and even went to the State Legislature, and a few watchmen took charge of the city at night. But enough; all these things and many more you remember well. When I think of them, and contrast them with the present, they do seem like a long time ago. And then it is that I realize that you and I are growing old.

You presided at my ordination, and from before that to the present we have been friends, and in many things co-workers. I thank God that you have been spared so long, and been permitted to do so much. I cannot sympathize with you in this joyful hour, for we have not had similarity of experience enough to do that, but I can rejoice with you, and ask that you may always remain a stranger to the prayer which has become painfully familiar to me—

Make me of use, my God!
Let me be not forgot;
A broken vessel cast aside—
One whom thou needest not.

Affectionately yours,

JAMES B. SCOULLER.

Letter from Rev. Dr. Cooper:

175 Sandusky St., Allegheny, Pa., *Feb. 15. 1881.*

Rev. J. B. Dales, D. D.

My dear Brother; I am in receipt of your kind invitation to be with your congregation in celebrating, on the 22d of this month, the fortieth anniversary of your pastorate. Since the invitation came, my mind has often recurred to the event, and it is with a sad feeling of regret that I shall not likely have the pleasure of manifesting by my presence the deep interest which I feel in the occasion.

Memory carries me back through forty years and beyond to the time when we first met. It was in Philadelphia, in the year 1839, I think. I was sitting in the book store of Mr. William S. Young. You came in, remarking that you would like to look round among the books, which, I remember, you were cordially invited to do. I am not certain whether I then knew you to be a licentiate of the Associate Reformed Church. Of one thing I am quite certain, namely, that that was the first time of which I have any knowledge of having met you.

Little did I then think, dear brother, that the few words which, without any introduction to each other, we then exchanged, were the beginning of a friendship of more than forty years standing, and not only a friendship, but a fellowship of work in the same city for over thirty years, and for more than twelve years in the very same presbytery. Nor is this all. For three years we were associated together as editors of the *Christian Instructor*, in company with that dear brother, George C. Arnold, a name the very mention of which cannot fail to awaken tender emotions in the hearts of all who knew him. You, dear brother, will not forget our pleasant hours of intercourse with him.

I cannot overlook the fact how intimately you and I were associated for about twelve years as members of the Board of Foreign Missions. Some of the meetings we had in that room so familiar to you are still fresh in my mind. How anxious were oftentimes the hours we spent there. I can see before me the countenances of the brethren as we thought of the pressing calls that were coming to us, and our inability to respond to these calls, and the little ground that we often had to indulge the hope that help would soon come. You will not forget, too, my dear brother, how often the Lord rebuked our fears by sending that help in

a manner and from a source of which we sometimes had little or no thought. As I recall to mind each member of the Board, I realize the fact that three of them have gone to be, as we trust, with the Lord. I refer to Brothers Beveridge, Arnold and Jackson.

We are both drawing near the end of our work. Your life has been one of incessant service. May it be spared many years in the work that you have loved so well, and in which you have, by the grace of God, been enabled to do so much for the Master.

May this relation, which has been of such long standing, never be broken, and when at last you are called away, may those of the dear people whom you have so long served have occasion to say:

> "How beautiful it is for man to die
> Upon the walls of Zion; to be called
> Like a watch-worn and weary sentinel.
> To put his armor off and rest in heaven."

Believe me, as ever, your friend and brother,

J. T. COOPER.

Letter from George H. Stuart, Esq.,

1339 PINE ST., PHILAD'A., *February 22, 1881.*

My dear Friend: I have been very poorly all this month, closely confined to the house, and only within the past few days able to ride out for a few hours during the early part of the day. I am thus very *reluctantly* obliged to deny myself the great pleasure I had anticipated, of being with you this evening.

The fiftieth anniversary of your congregation, and the fortieth of your own most successful pastorate, would have revived many precious memories, which few, if any, but your good wife and myself could recall. *Memory,* as it goes back to the early days of the little faithful flock who worshipped in the small frame building on Eleventh street above Vine, recalls at this distant day the familiar forms of Ramsey, Dunlap, McKee and Julian, who, with a few others, laid the foundation of your now prosperous congregation, and out of which many others have grown. My brother David, at the time of the organization, was a member of the First Associate Church, on Walnut street above Fourth, then under the ministry of the late Dr. Beveridge, but soon afterwards, as the intimate

personal friend of Messrs. McKee and Julian, he cast in his lot with your congregation, and continued with you until his removal to England in 1841.

Your predecessor and the first pastor of the congregation, the Rev. John Forsyth, with Messrs. McKee, Julian, my brother and myself, all boarded together on Arch St., south side, below Third. After attending my own Church and Sabbath School at the corner of Eleventh street and Marble alley, under the pastorate of the late Dr. Samuel B. Wylie, I seldom failed to hear Mr. Forsyth in the evening, and many of Dr. Wylie's congregation also attended, and thus the young and eloquent pastor was *encouraged*. In the early days of your own ministry, I was often a delighted and *instructed* hearer, and have watched your onward and successful ministry until you are now the oldest Presbyterian pastor and the third, if not the second oldest pastor of any denomination in our city of so many churches.

In all this time, what changes you and I, my dear brother, have witnessed, both in church and State. No longer now is there need for the Young Men's Anti-Slavery Society, organized on *evangelical* principles, mainly by the young men of *your* Church and *ours*, and in those early days it cost something to be a member of such a Society.

But I must not enlarge, for time would fail to recount all that memory calls up of those hallowed days which I spent with the *founders* of your congregation, and especially of my close *personal* relation to Messrs. McKee and Julian, whose memory is still very precious to me. I write this in weakness, but with the earnest prayer that your meeting this evening may be one not only of great pleasure, but, better still, of great blessing, not only to yourself *personally*, but also to *every* member of your beloved flock. Trusting that God, in his Providence, may spare you to enjoy the fiftieth anniversary of your pastorate, I remain,

Yours in Christian bonds,

GEO. H. STUART.

Letter from Rev. Dr. Shepherd:

507 BROWN STREET, PHILA., *February 21, 1881.*

My dear Dr. Dales: I regret that a wedding to-morrow evening will prevent my attendance at that time at the Church, Race street below Sixteenth, on the very pleasant and quite uncommon occasion of the

fiftieth anniversary of the Second United Presbyterian Church, and the fortieth of your pastorate.

To your people and yourself, many will tender congratulations; and for your people and yourself, many will offer prayers that God's favor in the future may be as conspicuous as in the past, but from none of your friends will come heartier congratulations and prayers than from myself.

With thanks to the Committee of Invitation, and with strong affection for yourself, I am, my dear brother, very truly yours, etc.,

THOMAS JAMES SHEPHERD,

Pastor for twenty-nine years nearly of the First Presbyterian Church, Northern Liberties, Philadelphia.

Letter from S. C. Huey, Esq.:

PHILADELPHIA, *February 18, 1881.*

REV. J. B. DALES, D. D.

My dear Sir: I have just received a kind invitation—the anniversary of your long pastorate. I regret that I am under engagement, to be absent Monday, Tuesday, Wednesday and Thursday. Accept my congratulations that the good Lord has spared you so long to perform so much work, and do it so well.

I pray God to continue your useful life for many more years to come; to bless you in your person, family and work, and to cause his face to shine upon and do you good. This is the fervent prayer of your old parishioner,

SAM'L C. HUEY.

Letter from the Rev. Dr. McLaren.

MORRISTOWN, N. J., *February 21, 1881.*

Dear Brother Dales: Your favor of the 11th inst., after a little delay at Princeton, reached me in this place, where I am sojourning. I should be glad to meet you and your congregation on an occasion so interesting and honorable to you both as that of to-morrow cannot fail to be. It is a jubilee, a harvest-home to your Church and to you. Its fifty years of organic church life and your forty years of pastoral episcopate over

it, conjointly with an honored eldership, will be reviewed with emotions various in kind and degree, and will, by faith and hope, be joyously associated with their gracious results on the future of this world and the world to come.

My personal acquaintance with both pastor and congregation began before the relation was constituted which has been prolonged for so many years. It was mainly enjoyed in those times, when successively I was accustomed to meet among the elders Messrs. Ramsey, Dunlap, McKee, Julian, Huey, &c.

The reminiscenses of more recent times, as well as of the earlier, are fresher in others' minds than in mine, and I write this note only to congratulate both pastor and church on their prolonged and happy period of laboring together in the cause of Christ.

I cannot with seriousness, my dear brother, wish you a repetition of your *forty* years in the pastorate, but I do heartily wish and pray that the church may have many returns of their *fifty*, enjoying, professing and maintaining the same faith, order and piety that have been their golden badge and riches in the time past.

Yours sincerely,

JOHN F. McLAREN.

The following telegram was also received:

KANSAS CITY, MO., *February 22, 1881.*

"Sincere congratulations to Pastor and Congregation. Read Psalm cxxii."

WM. GETTY.

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